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dark) is the motto of all mystics, in order to allure treasure-seekers of wisdom by artificial darkness. As a general rule, however, a certain degree of the mysterious in writings is not unwelcome to the reader, because it makes him feel his own sharp-sightedness to solve the dark into clear conceptions.

ON THE IMMORTALITY OF THE SOUL.

[The article herewith printed is extracted from the Notes of Mrs. M. D. Wolcott, taken at the sessions of the Jacksonville (Fla.) Plato Club, and embodies the views presented by Dr. H. K. Jones, the subtle thinker who leads the conversations.—*Editor.*]

I.—*Of the Soul's Habitation.*

The Universe consists of two worlds, the Mental and the Material, the Intelligible and the Sensible; the one Eternal, the other Temporal; the one existing always according to Same, the other always according to Different. The Forms of Intelligible Entities exist as the one world generated, and mutable things as the other: the one is the Substance, the other the Image of it; Nothing is the Mirror, and Nature the Image. The Intelligible world is the essential world that perpetually maintains the Apparent. From the stand-point of the Intelligible we realize, on the one hand, the *outlook* to the Sensible, the Material; on the other, the *insight* toward the Ineffable, the Supreme, the One. The Intelligible or Spiritual consciousness is a valid, the Sensible or Material consciousness alone is an invalid witness. Of the objects of the one world we have Natural sensations by means of their images in the organs of the Physical senses; of the other, we have Psychical sensations by means of the images of the Supernatural or Essential forms in the organs of the Psychical body. The former sensations are the occasion and ground of our perceptions of external objects; the latter sensations are the occasion and ground of our perception of supernatural subjects or true Entities. The images of external things

other close to the horizon; for in both cases shining objects that are seen through a more dimmed strata of air close to the horizon appear to be high in the sky, and that which is dark is also judged to be smaller by the surrounding light. Hence, in target shooting a black target with a white circle in the midst would be more favorable to hitting the mark than the reverse.

are the truths or falsities of those things according as the image is like or distorted; and the images in the corresponding organs in the Psychical body are of Supernatural things the truths or falsities, respectively, according as they are like, or distorted through imperfection, in the recipient organs or the percipient intelligence.

Every subsisting nature is self-subsisting in this, that it makes a return to the fountain from which it proceedeth. The return in the Universe is what we call Nature. *Uni-verse* is the turn or circuit of The One. Every proceeding Spiritual Form, in its return to its fountain, becomes sensibly visible. We come into this sensible world for ends which are within us. The artist may think of his subject for many years before the perfect idea is formed in his mind. This is the essential form. The primary causes have wrought in the spiritual plane; the mind and heart have proceeded to this effect. This is the going forth, the working to an End, the soul energizing. Mind apprehends an End and works to that End. The essential work of the artist is done when the mental form is complete. That which went forth from the mind is imaged back from the stone. It goes out a Spiritual Form, it is imaged back a Sensible Form. The essential status is in the world of Mind, the sensible image in the world of Matter. God, looking upon His Creation, called it good. It returned back to Him in power and life. Nothing is the background which returns the Form. When you look toward the image, you look toward nothing. The stone is nothing as an Essential Idea; it merely reflects the image. There is that which energizes to ends above the Finite, which again returns to its Fountain: this is the Cycle of the One. All that which we call Nature is related to the Invisible, as the Statue to the Essential Form in the mind of the artist. Those who merely see the visible form do not get the artist's idea. The artist himself is more exalted when he has achieved his work: it returns to him in added power. "My Father worketh hitherto, and I work," says Jesus. This work is the Universe.

The eternal business of the soul is Existence, and this embraces the experiences of the realms of Generation, in which the mutation and change through which the soul passes do not change or affect the identity of the soul itself. That

which has its hyparxis in a mutable source is itself a perishable, mutable form; that which has its hyparxis in the Immutable and Eternal is itself an Eternal Form. If the Cause is forever the same, then the Effect must be forever the same. Mutable Forms have their hyparxis in secondary causes, and must therefore themselves be mutable and destructible. The Form of the Body is not destructible, but in its materialities, in its vital chemistries, it changes; for Material Forms have their hyparxis in the world of mutation, but the Essential Form, as also the world of Essential Forms, has its hyparxis in The One, the First Cause. But the Image (the Physical world) is not the thing imaged (the Spiritual world). It is essentially differenced from it. The worlds of primary and secondary causation are not continuously but discretely differentiated. The Soul is eternally caused, and so is eternally caused alike in the image of its Maker. Since the cause cannot change, so the thing caused cannot be changed. The Universe is the determination, progression, and return of the First Cause.

II.—*Of the Nature of the Soul itself.*

Of the nature of the Soul are two prime predicates, Eternity and Immortality. Of its Eternity, inasmuch as its Form has its hyparxis in the immutable First Cause, we predicate of its nature Eternal Duration, Ever-abiding, Same. The second predicate is its Immortality. The capability of existence in the exclusive consciousness of sensible corporeality, even unto the Grave and Death and Hell of sense, obliterated as to True Being through the experiences of Generation and Regeneration, without forfeiture of its Ever-abiding, Ever-subsisting tenure in life; thus a capability of existing Mortally or in Death, and Immortally or in that which is not Death.

Man is not a Material Being, nor yet a Physical Being. Physics and Matter are his subordinates, his means and instruments in Time; but from these he subsists not at all. He is a plant of Celestial Genus. No physical or material nutrients can ever become components of Mind or of Mental processes. These natures are diverse and not related in continuous degrees, and the lower nature cannot become the higher

nature, nor enter into its sphere. Man appropriates the material elements, forces, and forms, to the subsistence of his corporeal instrumentalities, like to like, and so must feed himself with the knowledges of Divine Truth and the participations of Divine Good. In Nature man finds provision for his gymnastics; in the Heavens, his food.

The Natural mind, or they who put sense before Intelligence, observing only the conversion of the Divine energies from Lasts to Firsts, predicate as the sole order Matter, Form, Psychic Essence, Intelligence; this is Mortal vision in Sublunary light: while the Spiritual mind, or they who are in Dialectic Science, put the Intelligible before the Sensible, observing the progressions of the Divine Energies from on high to the extremities of things, and predicate as the order Intelligence, Psychic Essence, Form, Matter; this is Immortal vision in Supernatural light.

We mortals are trooping through the valley and shadow of Death. We still fight with Achilles and with Plato. We are all immured in the Cave in the Earth, struggling with *shadows* of the true Forms of the world above. We tread the courts of Death and Hell with Dante, and with the Prodigal Son we take leave of our Father's house, with our portion of goods. Descending through natural generation, we squander our goods in riotous living, in sensuous realizations. Here is the soul in a foreign land, most servilely occupied—would fain feed itself upon the husks of Time and Sense-things;—so are we fallen. On the other hand, we all voyage with Ulysses; we are reminiscent and dialectic with Plato unto the light and beauty of True Being. We are all purged, with Dante, through the self-denying, cathartic disciplines. We are all quickened, repentant, and converted, with the Prodigal Son, toward the Father's house, our home. The history of natural Generation and Regeneration is the subject of the Apocalyptic myth of Scripture, of the Epos, and of Philosophy.

Immortality is the conscious existence in the Auras Superas, Plato's world of True Being above the Cave—Ulysses' return to Ithica—Dante's Paradise—the Prodigal's acceptance in the Father's house—the world of Light and Beauty and Good—the Christian Resurrection from the grave of

sense—the raising up of the soul from Natural to Spiritual Consciousness, to walk in newness of life. It is the cognition of Spiritual and Absolute Verity in contradistinction to the phantasies of sense: that which cancels the Mortal in the verification of the Spiritual. In the one consciousness, we are in the belief that death is life; in the other, we are in the science of life, in spiritual verities. To abide eternally and invariably in the spiritual is the capability and prerogative of Divine natures. Continuance forever in the exclusive consciousness and experiences of natural generation is the endless Hell. It may be supposed that finite natures might tire of either. Finite natures must be equipoised between, must find the harmonic reconciliation in the centric revolutions of the circles of Same and Different, between Mortality and Immortality, between Death and Life, between Truth and Falsehood, between Good and Evil, as representatively is the source of Nature's life in the equilibration of Heat and Cold, Light and Darkness, in perpetual correlation and alternation.

The soul is a microcosmal abyss, in which are the germinals of all it ever was or will become. We cannot define it. In this, it is likened to the Divine. It carries its fortunes within itself. We have taken upon ourselves a material body, and descended into the plane of materiality, to effect a purpose. That which is individualized down into Nature is in an infinitely small part of us. We do not know ourselves in the natural or mortal consciousness. We are exclusively identified and unified with Nature, the Not-Me. We are *individual, not divisible*, in our sensible grounds of cognition. Nature is cognized as the Only, the Absolute. Positivism seeks to verify this. "The natural man perceiveth not the things of the spirit, neither can he know them"; but the spiritual man, mind in the light of Life, perceiveth the two, the subjects of the Intelligible world, and also the things of Nature.

Of this contemplation, from this ground of personal, spiritual consciousness and existence therein, we predicate the Immortality of the Soul. From this point of view may be apprehended the idea of the Divine Personality of Jesus, and his affirmation, "I know whence I come, and whither I

go; but ye" (limited to the sense perceptions, Individuality) cannot tell whence I came and whither I go." Also, "I am the Resurrection and the Life." Also, "he that is in Christ is a new creature," "is passed from Death unto Life." "This Mortal must put on Immortality" whether *in or out of a material carcase*. The immortality that has assumed this mortal guise must again resume the habiliments of its native skies. The soul's capability of existing immortally, and also mortally, is affirmed in the Hebrew and Christian Scriptures as the first Adam and the second Adam, the natural man and the spiritual man, the earthy man and the heavenly man, as they that are in the graves of existence and they that have attained unto the resurrection of life.

The mortal life of the Soul, apprehended in the universal totalities, is a "Divina Commedia" and not Tragedy as appreciated by the sense-mind in sublunary light. The Divine Love, and Wisdom, and Power, and Presence, are dominant. Dante found written even over the gates of Hell,

"Justice incited my sublime Creator,
Created me (Hell) Divine Omnipotence,
The highest Wisdom, and the Primal Love."

It is profitable to understand the difference between the Individual and the Personal consciousness. In its Individuality the Soul is oblivioned to its great self, divided from it. There are two lives of the Soul, that of its Natural consciousness, and that of its Spiritual consciousness. The soul in its natural consciousness affirms positiveness of natural things and denies spirituality. It is this that Paul affirms: the man is dead to spiritual things, separated from himself, the individual extant only in the divided part of him. We see how a soul is thus narrowed. We were individualized down into this life for certain reasons—one soul for one purpose, another soul for a different purpose. Whether the idiot is personally more or less than ourselves we do not know. Our business, and that of the idiot, is to get down more perfectly into material bodies that which is purposed. There is a Great Personal Self in all which we cannot see. The Divine alone knoweth what is in man. "Judge not, that ye be not judged." *Personal* as contradistinguished from Individual. If we stand in our Spiritual or Personal consciousness, we

are related to the Most High; in our Individual, to the most low; in both consciousnesses, to the All. The soul in its Inmosts is related to the Divine; in its Outmosts, to the outmosts of things. The Personal soul voices all things, from the Most High to the pebble; is pervious to all voices, all harmonies. In this is realized the meeting and reconciliation of extremes, that the soul in its conscious Individuality realizes its differentiation from all other creatures, and, at the same time, in its conscious Personality it is expanded into knowledge of, and alliance with all Forms in Heaven and Earth. We see, then, how small a part of the whole is manifested in our individual consciousness: the Universe cannot sound through us. In this we are allied to the beasts; in our great consciousness, with the world of Intelligible Forms and Entities. There is a Psychic Body and there is a Body Pneumatic. Material corporeality is not philosophically predicable of the nature of man.

THE THEORY OF COGNITION :

ITS IMPORT AND PROBLEM.

Translated from the German of EDWARD ZELLER, by MAX. EBERHARDT.

Logic is the name given, for the past two thousand years, to the entire course of those inquiries which relate to the thinking faculty purely as such, aside from the distinct content of thought. It is to exhibit the forms and laws of thought, without pretending to assert anything concerning the objects cognizable through them. To this Logic of an earlier date is opposed another of a more modern origin, taught by Hegel and his followers. It claims to furnish not only a knowledge of the forms of thought, but also a knowledge of the Real which constitutes the object of thought; it claims that its subject does not simply embrace logic but also metaphysics, and for this reason is known by the name of the Speculative in contradistinction to the ordinary purely Formal logic. In my opinion, this co-ordination of logic and metaphysics, or the ontological part of metaphysics, is improper. It is said, of course, that the form cannot be separated from the substance; mere forms of thought, which may